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APPENDIX VI.

A ROUGH ACCOUNT, COLLECTED IN 1886, OF ITINERARIES IN THE "NEUTRAL ZONE" BETWEEN CENTRAL ASIA AND INDIA. By Raja Khushwaqtia and Dr. G. W. Leitner.

Route I.

From Gilgit to Kabul, vii Darayl, Tangir, Kandia, Uji, Torwil, Swat, Dir, Maidan, Jandul, Bajaur, Mamvarri, Pushat, Kunar, Jelalabad, Kabul.

Gilgit to Sherrilla, 9 kattha (rough) kos* (15 miles), ruled by Isa Bahadur's son, Raja Akbar Khan, under Kashmir, a faithful ally, contains 70 zemindars' (peasants') houses on the Yasin river.

Sherrilla to Patari (is uninhabited), over a ridge Pir (17 kattha kos) called Barsil, which is a plateau on which the Darayls graze their flocks in the spring.

Patari to Yatshot (12 kattha kos), road stony and jungly. Yatshot is a village of Darayl of one hundred houses, occupied by zemindars who have cattle, sheep, goats, and Asgalaer (which are not found in Badakhshan). The ground produces much white maize (from which bread is made), wheat, barley, grapes growing to a gigantic size, nuts, etc. There is excellent water, but it is very cold. The people are Sunnis, and speak Shina (the dialect of Chilas). [The Shins appear to have been a Hindu tribe expelled from Kashmir territory and converted to a sort of Mohammedanism, both Shiah and Sunni. They are the highest caste in Dardistan; but, instead of the Brahminical veneration for the cow, they abhor everything connected with it—its flesh and milk—and only touch its calf at the end of a prong.] Yatshot has two mosques, and Mullas who understand Arabic well. The Darayls are very religious, and attentive to their ceremonial practices. The ziaratsh of Darayl runs past it.

Yatshot to Manikal, 3 kattha kos, a plain easy march through a pasture. Manikal has two forts, one of which has about 300 houses, and is called Dirkana; and the other, Manikal proper, which has 300 houses and an old Mosque. Manikal is surrounded by forests. When the Kashmir troops reached Manikal, the Darayls, after fighting, burned down their old fort rather than surrender. There are many Mullas and disciples there, some coming from Peshawar, Swat, etc.

Manikal to Sangarlik, 3 kattha kos, over an inhabited plain. The fort contains 600 houses. A great elder (Djadoona) called Kalashmir resides there, whom all the Darayls respect and follow, although there are many other Djadoonas, like Mangalikana (elders, mayors), in Kashmir villages. He is wise and rich, possessing, perhaps, in addition to cattle,

* A kos is a measurement of distance ranging from 1 to 4½ miles, and often depending on the speaker's impression due to hereditary encouragement as to other causes. "Kattha" and "pukka," for "rough, unfinished," and "thorough," respectively, are terms well known to Anglo-Indians. "Kattha" and "pukka" are generally spelt "kutcha" and "pucka."

equanimity with his stick till they reach the opposite goal. This ends this part of the festival. Polo then begins, and, as is the fashion in these parts, is continued without intermission till the evening of the great day.

The "Ayi Boyi" Ceremony.

Ayi Boyi is the name of a Gilgiti month falling next to "Shino Bezino." The day fixed for performing the ceremony was publicly announced by the Rá throughout the village. All the boys and young men of the village assembled in the afternoon at a place just below the Rá's dwelling. The Rá used to sit on the roof of the house surrounded by his private servants, and a heap of walnuts was laid before him, while his followers laid a heap of ashes near them. The Rá then threw all the walnuts among the people below, who scrambled for them. While they were thus employed a heavy shower of ashes was hurled down by the Rá's servants upon them. In the merriment which followed, the people would rush towards the Rá, endeavouring to seize him or his servants, if they were strong enough to do so; while if they proved to be the weaker, the chief's followers would turn the tables against them. Should the chief himself or any of his suit fall into their hands, he was only released on the payment of a suitable forfeit; but, should the struggle result in the favour of the chief and his party, the prisoners made from among the people were released after a few days' captivity.

II.

The Ceremony of "Ganani."

The inhabitants of these parts are strictly prohibited from tasting any new crop before accomplishing the "Ganani" ceremony, which is celebrated in the middle of June, when the wheat and barley are ripe. The Rajah or headman of the village fixes and proclaims throughout his district the days for the performance of this ceremony, which is carried out in the following manner. On the afternoon of the day fixed the people set out to their fields with leaves fried in butter, which are greedily eaten at a corner of the field by all the members of the family. After this they cut some ears of barley, bring them to their houses, and keep them for a while on a fire. These husked and roasted grains are now put in a small basin filled with milk or curds. Of this milk every member of the family takes three wooden spoons full. Then national dances and vainglorious songs continue till late in the night.

The Dona Nikka Ceremony.

When the people have finished the labour of reaping and winnowing their spring and autumn crops, and have put the grain into bags to carry to their houses, they recite the following prayer:—

(1) Bismillah ye Khodaya Barakat dah.

(2) Ganam, Dronam ai Barakat dah.

(3) Khashi jeetu ai Barakat dah.

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The ordinary Mahommedan calendar is, however, coming into use, especially among the Ashimadek class. The days of the week are named according to the Mahommedan calendar, except that Friday is named Adinna.

In Bushkar and Torwal, the Mahommedan calendar is followed. In the latter place the ordinary names are preserved, in the former the months are named—

Hussan Hoosein.	Soorpi (*Great month*).
Safar.	Shokubber.
Purum ishpo (*First sister*).	Roz.
Dowim ishpo (*Second sister*).	Lokyül (*Small festival*).
Thoi ishpo (*Third sister*).	Milna (*Intervening*).
Chot ishpo (*Fourth sister*).	Ghnyül (*Great festival*).

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The constellation of the Great Bear is called "the maiden's corpse," the four corner stars being supposed to represent a bier: the small star above the middle star of the tail is called the "star of life," as it is supposed to be invisible to a person forty days before death. The pleiades are called the flock of sheep; a comet, "the star with a tail," is supposed to portend the death of a king. The milky way is called the "track of the cow and horse," the tradition being that in the broad part about the middle the horse fell down from going too fast, while the cow travelled safely. The world is supposed to rest on the horns of a cow, which shakes its head occasionally at the sins of the inhabitants, and so causes earthquakes.

D B 823

D B 776

The west and south are always spoken of as up, and the north and east as down. A man going west or south to a place talks of going up to it. Fairies and demons that live in caves among the mountains or in desert places, have a prominent place in the belief of the Dards. Dr. Leitner has already given an account of the Yetch and its female counterpart the Rood. In Boorishki they are known as Phoot and Billuss. Madness is supposed to be caused by a demon casting its shadow over a person, while the shadow of a fairy confers the gift of prophecy. Demons assume the appearance of human beings to lure men to destruction, but they are recognisable by their feet being turned backwards.

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In Gilgit, Hunza, and Nagar the ruler's family is supposed to be specially under the protection of a guardian fairy called Yoodeni. A drum, called the Yoodeni drum, is always kept on the top of the ruler's castle. When it is heard to sound at certain festivals and at critical times it presages good fortune. Nobody must try to see the Yoodeni, or look in that direction

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when the drum is heard; if he did so, some evil would be certain to happen to the daring individual, the least he could expect would be that his head would be twisted round to his back, and remain so for the rest of his life. A warlike expedition undertaken without the sounding of the Yoodeni drum would certainly end in disaster.

Trial by appeal to the ordeal of fire is still practised. Seven paces are measured, and a red-hot axe-head is placed on the open palm of the accused, on which a green leaf has first been spread. He must then deposit the hot iron at the spot appointed seven paces distant, and should any mark of a burn remain on his hand, it is a proof of guilt. The Vakeel of the Thum of Hunza on one occasion offered to subject himself to the ordeal before me, in order to clear his master of a false accusation.

Magic has a prominent place in Dard ideas, and many individuals are credited with the power of exercising magical arts. The rulers of Hunza and Nager are credited by their subjects with the power of producing rain. During a very severe winter I captured a full-grown markhor, which had wandered during the night into the cultivated land. The occurrence being unusual, the animal was at once regarded as a *jin*, and a deputation came to me shortly after it was captured, asking me to release it lest it should bring misfortune on the place. The death of the Wuzeer, which happened unexpectedly a few days afterwards, is still ascribed to the occurrence. Written charms are in great request, and every person wears one or more suspended to different parts of the dress by circular brass buckles. Those most in demand are charms conferring invulnerability and courage on the wearer. Charms are also attached to the mane and forelock of favourite horses. Certain springs are supposed to have the power of causing tempests if anything impure, such as a cowskin, is placed in them. This seems to have been an old and widely-spread superstition. Baber mentions it in his memoirs. "Some books mention that in Ghazni there is a fountain, into which if any filth or ordure be thrown, immediately there rises a tempest and hurricane with snow and rain."[1] The same is mentioned by another writer.[2] "Many days elapsed without the opponents having engaged each other, when it was mentioned to Mahmood that in the camp of Jeipal was a spring into which if a mixture of ordure should be thrown, the sky would immediately become overcast, and a dreadful

[1] Baber's Memoirs by Erskine, p. 149. [2] Brigg's Ferishta, Vol. I, p. 68.

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on travellers. On one occasion that came to my knowledge, it was ascertained that a Goojur travelling through Darel had a small packet in his waist—band which was supposed to contain gold-dust. Two men waylaid him, and shot him down at a narrow place in the road. On opening the packet it was found to contain snuff. 674

Though now used by all classes without distinction where the population is mixed, the difference between the Shin and Yeshkun nomenclature is great. Of the Shin names a great number have the suffix of *Sing*, which is retained in spite of the conversion of the people to Mahommedanism. These names are never found among the purely Bourish population of Hunza and Nager, but it is to be noted that the suffix *Sing* is found among the earlier Makpon Kings of Iskardo. The Yeshkun names have reference to animals or some familiar object, and are not always of a complimentary nature. When one or two children in a family die, it is the custom to give the next born a mean name, such as, "the unclean," "old rags," in order to avert misfortune. 192 [784]

SHIN NAMES.

Men.

Mooning.	Hubba Sing.	Rum Sing.
Kammoo-sing.	Gissing.	Pooyah Sing.
Meising.	Chumbo Sing.	Singoo.
Deming.	Boogul Sing.	Dingoo.
Hoosaing.	Gobing.	

Women.

Shah Bai.	Sookoomull.	Rooi Bai.
Shahibi.	Bibi.	Shoomull.
Shoosha Bai.	Bai.	

YESHKUN NAMES.

Shoop	. .	Dog.	Girkin	. .	Moon.
Jokoro	. .	Ass.	Orahato	. .	Urchin.
Butt	. .	Stone.	Tinkar	. .	Grasshopper.
Yeshilo	. .	Mad man.	Ghoko	. .	Ass foal.
Raja	. .	Snake.	Kastooro	. .	Pigeon.
Chooto	. .	Rags.	Bosoro	. .	Calf.
Barai	. .	Fairy.	Inih	. .	Bear.
Kashto	. .	Basket.	Shoo	. .	Bull.
Boodalo	. .	Old clothes.	Buck	. .	Cheese.

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for this extraordinary arrangement by the fact that originally the Durds were Mohammedans, and presumably have not been able entirely to throw off this allegiance. It is stated that in one of their villages, they actually found a burial ground; sure proof to them of a Mohammedan ancestry, for the Buddhist burns his dead, whilst it is the Mohammedan that inters. This may be a satisfactory explanation of their religious ideas, but from whence have they derived all their taboos? Thus the Broggpa must not raise fowl, nor may he eat their eggs. The cow may be employed for the ploughing of his fields, but the gods would most certainly be displeased were he to drink their milk, or even use the butter which is made from the same. In other villages the eating of fish is taboo, and by the look and smell of them washing surely must be also. In fact they avow that it is "Krima mul" not the custom. For some time it almost seemed to us as if vaccination was also on their list of prohibitions, for, although they had actually begged us to come for this very purpose, it took the three of us quite a long time, cajoling, threatening, entreating and advising them, before they would undergo this fearful operation. At last one faced it, soon to be followed by the others, so that eventually we had quite a busy morning vaccinating. A week later this must have been a sore village, where most of the people wished vaccination had been taboo, but by then we were well away with the knowledge that, should smallpox attack Hanu, it would find the defences fairly strong.

Now let us pay a visit to the Khampas, although it wants a George Borrow to describe these gipsies of Western Tibet. Kham, from whence they come, is a province of Tibet, but when we see the numbers of them who wander over the Indian parts of the Himalayas, we begin to wonder whether any of them are left "at home." Evidently the Khampa finds it more lucrative to wander like our own gipsies than to stay on his native soil. As the bazar in Leh provides most of the things needed by the people who inhabit the upper valley of

The people of Astor and Gilgit would be surprised if they were told that they were Dards living in Dardistán, and their neighbours of Hunza-Nagar and Yásin would be equally astonished. If consulted, they would probably describe their country as Shináka, or the land of the Shins, where Shiná is the spoken language. They are an Aryan people, sturdy built, cheery, honest, frugal, and sober. They are devoted to polo, and are fond of dancing. The inhabitants of Astor wear a peculiar head-dress: a bag of woollen cloth, half a yard long, which is rolled up outwards at the edges until it gets to the size to fit comfortably to the head, round which the roll makes a protection from cold or from sun, nearly as good as a turban. Their houses are small, with very small doors, and are usually built out from the mountain side. Warmth is the one consideration. The Astoris have some very peculiar customs. Drew notices that they hold the cow in abhorrence. They will not drink cow's milk, nor will they burn cow-dung, the universal fuel of the East, and in a pure Shin village no one will eat fowls or touch them. They practise inoculation for small-pox, their one epidemic. The people of Astor are Mussalmáns, two-thirds being of the Sunni persuasion, and the rest being either Shiáhs or Maulais. There is no religious intolerance in Astor.

Drew mentions the following caste divisions: Rons, Shins, Yashkuns, Kremins, and Doms. As regards the Rons caste, he says that there are a small number of families in Gilgit. Biddulph, in his *Tribes of the Hindu Koosh*, states that it forms 6 per cent. of the Gilgit population, and that it is the most honoured caste of all, ranking next to Mukhpuns or the RAJÁ caste of Dardistán. The majority of the Astoris belong to the Yashkun caste, and the Shins are few in number, under 3,000. They are more numerous in Gilgit, the total number of Shins, according to the Census, being 7,733. The Shins are regarded with great respect by the Yashkuns and the other castes. The Yashkuns claim the Shins as their forefathers. The Shins give their daughters to Rons and to Saiyids, but take wives from the Yashkuns. Far away in Central Ladákh, in the Shám valley, live other Dards of the Buddhist religion. They have retained the Aryan type of the country whence they came and its Shiná dialect, but they wear the pigtail and the Ladákhi cap. It is said that, though Buddhist by name, they really worship local spirits and demons. They practise polyandry, but they will not eat with Tibetan Buddhists, and, like the Shins in Dardistán, they hold the cow in abhorrence.

In Gilgit, as in Astor, there are few social subdivisions, for